



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 4, 2010

Please Remember in Prayer

Irene Clenney, Roman Szwec, Melvin, Mat. Dunia, Patti Lease, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Todd & Olga, Nina Gordon, Mirela & Chris, Jaroslav, Troy Duker, Frank & Mary Miranda, Kathy T., Mat. Emily & Nicholas, Bruce. Requests? Please see Fr. John.

Independence Day

Today as we celebrate the civil holiday of Independence Day, we ask that God bless our nation's civil authorities, armed forces, and citizens. May we trust in Him, seeking His will not only for ourselves but also for our entire nation. O Lord, be with us!



Yard Sale – Saturday, July 3rd

Many thanks to all who helped with the Yard Sale; either by donating items, working the event, or in other ways. May God bless you!



Financial Update

A financial summary covering the first six months of 2010 can be found on page four of this bulletin. If you have any questions regarding the summary, please see Fr. John, Michael McFarland, our treasurer, or one of the Parish Council Members.

SUNDAY, JULY 4TH

6TH SUNDAY AFTER PENTECOST

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

SATURDAY, JULY 10TH

5:00p.m. Bible Study
6:00p.m. Great Vespers

SUNDAY, JULY 11TH

7TH SUNDAY AFTER PENTECOST

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

St. Paul to the Church in Rome

"Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. Let love be without hypocrisy. Abhor what is evil. Cling to what is good."

Romans 12:6-14

READER SCHEDULE

Sunday, July 11th

Bruce Eckerd

Sunday, July 18th

Kathy Parrish



JULY CONGRATULATIONS!

Anniversaries:

7/4 Fr. Christian Lesinsky

Birthdays:

7/7 Yvonne Eckerd
7/12 Ellen Gundersen
7/13 Gerald Milite
7/22 Alexandra Boris

Namesdays:

7/5 St. Elisabeth the New Martyr
Elisabeth Parsells
7/11 St. Olga the Princess of Kiev
Olga Klymuk & Olga Leasure
7/16 St. Valentina
Isabelle Bekeshka
7/17 St. Marina
Denise Royal
7/24 St. Christiana
Christiana Josephine Milite



ST. TIKHON

Vassily Ivanovich Belavin was born on January 19, 1865, the son of a priest, near Pskov, Russia. He was destined for the priesthood from an early age and excelled in his studies in school and at the famous St. Petersburg Theological Academy. Upon graduation, he immediately started teaching at a seminary. He was tonsured a monk in 1891, taking the name Tikhon, and was ordained a priest soon after; yet he continued teaching.

In 1897, Father Tikhon was consecrated as Bishop of Liublin, Poland; but within a few months, he was reassigned as Bishop of the Aleutians and Alaska (which included the entire U.S. and Canada). He arrived in New York on December 12, 1898. He was the only Orthodox bishop on the continent; and his flock was made up of native Americans (Eskimos, Aleuts, and Indians), Russians, Ukrainians, Belorussians, Greeks, Antiochians, Bulgarians, Serbs, Macedonians, Albanians, Galicians, Carpatho-Russians, Romanians, and others, at a time when immigration was at its peak. Bishop Tikhon worked to maintain the unity of all these Orthodox faithful while, at the same time, allowing for ethnic and cultural variations. He used a multitude of languages, and he held services in English at his cathedral as early as 1904. In 1906, he published a translation of the Liturgy and other church services into English. Bishop Tikhon traveled all through North America during his nine years as bishop here. He established many parishes; he opened the first Orthodox seminary in America, in Minneapolis, and he founded the first monastery, in South Canaan, Pennsylvania. He devoted all his efforts to making the Church in America into a local, self-sustaining, autonomous Orthodox Church, not merely an extension of the Russian Church. Bishop Tikhon requested and received help in an auxiliary bishop for Alaska. To assist him in caring for Arabic-speaking immigrants, in 1904, Bishop Tikhon also consecrated the Antiochian Raphael Hawaweeny as Bishop of Brooklyn.



Archbishop Tikhon was transferred to an important diocese back in Russia in 1907. In 1914, he was transferred again, to the diocese of Vilnius, Poland. Just then World War I broke out. Archbishop Tikhon traveled to the front lines and personally cared for sick and wounded soldiers. In 1917, he was elected Metropolitan of Moscow. That same year, the patriarchate was restored and Tikhon was elected as the first Patriarch of Moscow and All Russia in 217 years.

That same year, communist Bolsheviks began terrorizing Russia with gunfire, murdered the Tsar and his family, and began a fierce persecution against the Church. Patriarch Tikhon stood firm in denouncing the Bolsheviks' political abuses and violence, yet he also appealed to the Russian people to obey all legitimate decrees of the new Soviet government – anything that did not violate the Faith. The atheists confiscated churches and melted down chalices, censers, tabernacles, and other precious liturgical items. Through all this, the Patriarch shepherded his persecuted flock. In 1922, the communists placed him under house arrest. He was admitted to a hospital in 1925, suffering from very poor health. There, he was given a lethal dose of morphine "to ease the pain" of his heart attacks. Patriarch Tikhon fell asleep in the Lord on March 25, 1925, at the age of 60. The Russian Orthodox Church proclaimed him a saint in 1989, designating him as "Enlightener of North America and Confessor of Moscow."

The term "enlightener" refers to his role in evangelizing the American people. In his last sermon in America, St. Tikhon said, "The Light of Orthodoxy is not lit for a small circle of people.... It is our obligation to share our spiritual treasures, our truth, our light, and our joy with those who do not have these gifts. This duty lies not only on pastors and missionaries, but also on lay people, for the Church of Christ, in the wise comparison of St. Paul, is a body, and in the life of the body, every member takes part."

ST. JOHN KOCHUROV

John Alexandrovich Kochurov was born July 13, 1871, in Bigildino-Surky, Russia. His father was the village priest. John graduated from the St. Petersburg Theological Academy in 1895. He married Alexandra, the daughter of a priest, and

was ordained to the priesthood in August of the same year.

During his theological studies, John had felt a call to be a missionary. He asked Bishop Nicholas to let him become part of the American Mission. By

October, Fr. John and his wife were in Chicago. He was assigned as pastor of St. Vladimir's Cathedral there as well as pastor of Three Hierarchs mission in Streator, Illinois, ninety miles away. St. Vladimir's 'Cathedral' was actually a rented house. The people worshipped on the ground floor. Fr. John, the church reader, and their families lived upstairs, with large cracks in the walls.

Shortly after his arrival as Bishop of North America, St. Tikhon visited Chicago in 1899. He gave the community his blessing to try to build a new church. By the next day, Fr. John had found a plot of land. The Chicago community was composed of largely poor people, so Fr. John traveled to Russia to seek funds for construction. Bishop Tikhon consecrated Holy Trinity Cathedral in 1903, which had been built for – by the standards of the time – the enormous sum of fifty thousand dollars, blending traditional Russian and 20th century American architecture, according to Fr. John's design. The temple quickly became the center of a thriving, self-sufficient pan-Orthodox community, including Russians, Greeks, Arabs, former Uniates and Roman Catholics, and many others. Fr. John also traveled extensively, ministering to groups of Orthodox Christians and accepting the increasing numbers of converts to the Faith. Bishop Raphael of Brooklyn presided over a large diocesan assembly honoring Fr. John, in 1905, for his first decade of service and presented him with a gold cross.

Fr. John and his family, now including six children, returned to Russia in 1907, where he spent the next nine years teaching theology in secondary

schools. In 1916, Fr. John resumed his life as a parish priest at St. Katherine's Cathedral in Tsarkoye Selo, near St. Petersburg. People flocked to hear his preaching. It was not long, however, before the Bolshevik Red Guard exposed the town to artillery fire. The townspeople jammed into St. Katherine's, where Fr. John and the other clergy spontaneously led them in a prayer service seeking an end to the civil conflict. The clergy then decided to lead the people in a solemn procession through the town, calling for an end to the fratricide.



Candles were lit in the hands of all the people, as they were praying and singing. The next day, October 31, 1917, the Bolsheviks entered the town and began making rounds, arresting people. Because of his leading the procession and prayer for the salvation of Russia, they took Fr. John to St. Theodore's Cathedral on the outskirts of town and assassinated him there in a succession of rifle shots. When they

took his body to the hospital the next day, his cross was already missing.

Father John thus became the first of countless numbers martyred at the hands of the atheist Bolsheviks. Since the moment of his martyrdom, which by the shedding of his blood sanctified his homeland, the veneration of his life and witness has continued to grow both in Russia and in America. The Orthodox Church in America and the Russian Orthodox Church glorified him in 1994, jointly, as "First Hieromartyr of the Bolshevik Yoke and Missionary of America." His feast day is commemorated on October 31.

ST. ALEXANDER HOTOVITSKY

Alexander Alexandrovich Hotovitsky was born on February 11, 1872, in Kremenetz, Russia, the son of a priest. He attended the Volynia Theological Seminary, which his father headed, and went on for graduate studies at the St. Petersburg Theological Academy. Upon graduation in 1895, he applied for a position with the North American mission and was accepted. He accompanied Bishop Nicholas to America that year.

In America, Alexander met Maria, and they were married the next year. A month later, Alexander was ordained a priest and assigned to the newly



founded St. Nicholas parish in New York City, which was to become the Russian Orthodox Cathedral in Manhattan. At first, the parish rented a house: services were conducted on the first floor and Father Alexander's family lived on the second level. In 1901, Father Alexander traveled to Russia to raise funds to build the cathedral. St. Tikhon consecrated the magnificent, new cathedral on East 97th Street the very next year.

Father Alexander traveled up and down the east coast and Canada, as well, helping to establish new parishes. He worked also to bring the Uniates

back into the Orthodox Communion. Everywhere he went people flocked to hear him speak, for his sincerity and conviction clearly shone through. He published the American Orthodox Messenger in both English and Russian; and he assisted his friend, Bishop Raphael, in publishing The Word in Arabic.

From 1914 to 1917, Father Alexander served as a priest in Helsinki, Finland. He returned to Russia in 1917 and participated in the All-Russian Church Council of 1917-18, where he was a major proponent of the reestablishment of the Moscow Patriarchate. He thereafter served as a close advisor to the sainted Patriarch Tikhon.

Fr. Alexander served in a number of parishes in the ensuing years, including at the famous Cathedral of Christ the Savior in Moscow. He spoke boldly, encouraging his flock, ravaged by the terrors of the Bolsheviks, to stand firm in the Faith and to

protect the churches. He helped the needy and fed the starving. Because he was a leader and organizer, the communists made Fr. Alexander one of their chief targets. They exiled him to concentration camps numerous times for his pastoral activities, for refusing to surrender the sacred vessels to be melted down, and, especially, for disobeying the law by teaching children and holding church school classes. He disappeared following his final arrest, in 1937, suffering as a martyr for the Christian Faith at the hands of the Soviets.

In 1994, the bicentennial of the arrival of the first Orthodox missionaries to America, The Orthodox Church in America and the Church of Russia canonized Father Alexander jointly. He was glorified as the "New Hieromartyr of Russia and Missionary to America." His feast day is commemorated on December 4.



FINANCIAL SUMMARY – 1ST HALF 2010

ORDINARY INCOME

<i>Category</i>	<i>Jan – Jun 10</i>	<i>Budget</i>
Stewardship	\$24,652	\$22,500
Candles	\$1580	\$1750
Bookstore	\$158	\$250
Charity	\$1403	\$1900

ORDINARY INCOME / EXPENSES

<i>Category</i>	<i>Jan – Jun 10</i>	<i>Budget</i>
Income	\$34,480	\$29,612
Expenses	\$33,781	\$35,380
Net Income	\$699	-\$5,768

OTHER INCOME

<i>Category</i>	<i>Jan – Jun 10</i>	<i>Budget</i>
Building Fund	\$200	n/a
Fundraisers	\$500	n/a
In Memory	\$400	n/a
From Other Churches	\$1442	n/a

About the Financial Summary

The **ordinary income and expenses** figures shown in the chart on the left designates those funds which are being used towards our operating budget.

The **other income** figures shown at the bottom of the chart on the left indicate those funds which were donated for a specified purpose which does not relate to our operating budget.

While our net ordinary income, as far as the budget goes, is \$699, our overall net income is \$2,541 because of donations toward the building fund, fundraisers, offerings given in memory of those who have departed, and support from other churches.

The next financial summary appearing in the weekly bulletin will be in the month of October and will contain the figures for the first three quarters of 2010. Full financial reports are presented at every Parish Council meeting.

Questions? Please see Michael McFarland.